

# GRAMMATICAL ANALYSIS of the VERSE {كَفَرْنَا بِكُمْ} “KAFARNA BIKUM”

*“There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, “Indeed, we are disassociated from you and from whatever you worship other than Allah . We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone”..” [Al-Mumtahinah, 4]*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allāh ﷻ said:

{قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ}

*‘There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone”..’<sup>1</sup>*

➤ Muhy ad-Dīn Darwīsh [H. 1415] said in his book *“I’rābu al-Qur’ān wa Bayānuhu”*:

{كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ}

الجملة مفسرة للتبرؤ منهم ومما يعبدون

*‘«We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone».* The sentence is a Tafsīr (explanation) for the disavowal from them and from what they worship.’<sup>2</sup>

<sup>1</sup> Al-Qur’ān, al-Mumtahinah, 60:4

<sup>2</sup> Muhy ad-Dīn Darwīsh, *I’rābu al-Qur’ān wa Bayānuhu*, vol. 10, p. 63

➤ Al-Ushmūnī [H. 900] said in his commentary on "*al-Alfiyya*":

بالباء ومعانيها: وأما الباء فلها خمسة عشر معنى ذكر منها عشرة  
السادس: التعديّة، وتسمى باء النقل، وهي المعاقبة للهمزة [التي تنوب الهمزة وتحل محلها] في تصيير  
الفاعل مفعولاً،  
وأكثر ما تعدي الفعل القاصر، نحو: "ذهبت بزيد"، بمعنى: أذهبته  
ومنه: {ذَهَبَ اللَّهُ بِنُورِهِمْ} ، وقرئ: " أذهب الله نورَ

‘(Preposition) *al-Bā'* (الباء) and its meanings:

As for *al-Bā'* (الباء), it has fifteen meanings, he mentioned ten of them:

[...]

Sixth (among ten): The conversion into the transitive form, and it is called *Bāu-n-Naql* (باء النقل).  
And it is the alternation for the *hamzah* - which takes the role of *hamzah* and substitutes its  
place - in changing the subject into object. And (this الباء) mostly makes the intransitive verb a  
transitive verb.

For instance: أذهبته meaning ذهب بزيد

And from this (example): {ذَهَبَ اللَّهُ بِنُورِهِمْ}<sup>3</sup>, and it's read: "أذهب الله نورهم"<sup>4</sup>

➤ Mustafa al-Ghalāyīnī [H. 1364] said in his book "*Jamī' ad-Durūsi al-'Arabiyyati*":

<sup>3</sup> Al-Qur'ān, al-Baqarah, 2:17

<sup>4</sup> Al-Ushmūnī, *Sharh al-Ushmūnī li-Alfiyyati ibn Mālik*, vol. 2, pp. 88-89

التَّعْدِيَّةُ، وتُسمى بَاءُ النَّقْلِ، فهي كَالْهَمْزَةِ فِي تَصْيِيرِهَا الْفِعْلَ الْلازِمَ مُتَعَدِّياً، فَيَصِيرُ بِذَلِكَ الْفَاعِلُ مَفْعُولاً، كَقَوْلِهِ تَعَالَى {ذَهَبَ اللَّهُ يُنُورُهُمْ}، أَيِ أَذْهَبُهُ

‘The conversion into the transitive form, It's called *Bāu-n-Naql* (باء النقل) and it is just like *hamzah* in changing the intransitive verb into transitive. Thereby, the subject becomes an object, as His *Ta'ālā* words: {ذَهَبَ اللَّهُ يُنُورُهُمْ} meaning أَذْهَبُهُ.<sup>5</sup>

• Likewise, أَكْفَرْتُ زَيْداً meaning أَكْفَرْتُهُ زَيْداً or أَكْفَرْتُ بِزَيْدٍ.

• Therefore, كَفَرْنَا بِكُمْ is the same as أَكْفَرْنَاكُمْ<sup>6</sup>.

**W-Allāhu Ta'ālā A'Iam.**

<sup>5</sup> Mustafa al-Ghalāyīnī, *Jami' ad-Durūsi al-'Arabiyyati*, vol. 3, p. 169

<sup>6</sup> {أَكْفَرْنَاكُمْ} meaning, “We’ve called you unbeliever / We’ve made *Takfeer* on you”.